

The Classical Bulletin

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Some Ramifications of Linear B

Although the pre-alphabetic Greek script called Linear B has been reasonably well deciphered for nearly four years now, it is surprising that its merits have come to the attention of so few classicists. The *American Journal of Archaeology* has published articles on the syllabic script, its decipherment, and on further interpretation of various tablets in almost every volume since 1939, but little or no mention of Linear B is made in most other American classical periodicals. British scholars, including the late Michael G. F. Ventris, the decipherer of the script, John Chadwick, and T. B. L. Webster, have drawn conclusions in light of Linear B in the fields of early Greek history, comparative grammar, and Homeric scholarship.¹ The American scholars who played an outstanding role in the decipherment of Linear B, such as Carl W. Blegen, discoverer of the Pylos archives, and Emmett L. Bennett, Jr., editor of the Pylos texts and an index, continue to make advances in the field. But among the majority of American classicists, there does not seem to be very great interest in Linear B.

Yet the decipherment of Linear B ranks, with Heinrich Schliemann's excavations and Jean François Champollion's decoding of the Rosetta Stone, as one of the greatest triumphs of archaeology. Besides, it is a discovery whose effects on classical studies promise to be far-reaching. A brief survey of some features of Linear B may reveal the possibilities which it offers.

Story of the Decipherment

The story of the decipherment of Linear B reads like a novel. The work of an international team of scholars who took part in it for more than a half century serves as an example of what perseverance and cooperation can accomplish in such endeavors. Scholars contemplating similar decipherments, whether in the allied Minoan signary Linear A, or in other writings in which both script and language are unknown, will avoid precipitous "translations" by imitating the methods of the decipherers of Linear B. Drawing as much data from internal evidence as possible before assigning any phonetic values to the script, they were able to reduce the margin of error to a minimum.

The teachers who would like to explain the various systems of writing from pictography to alphabetic

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script will find Linear B an excellent example of a highly developed syllabic script. Its words, although in a Greek dialectical form as much as eleven hundred years older than Plato's, can still be compared with the corresponding Greek words in the customary alphabet.

For historians of early Greece, a study of Linear B, with a consideration of the places and circumstances in which the tablets were found, seems important. Evidence derived from this study will suggest answers to such perennial problems as the relationship between the Greek mainland and Crete from the fifteenth to the thirteenth centuries, the date and circumstances of the Dorian invasion, and the religion and mythology of the Mycenaean Greeks.

Homeric and Other Associations

Homeric scholars will find material on the lives and habits of the Mycenaean heroes of the thirteenth or early twelfth century, the very age of the Trojan War, at Pylos and Mycenae. The tablets prove beyond a doubt that these early Greeks were not viking-like adventurers moving from one glorious conquest to another, but meticulous administrators who kept records of the smallest business transactions, the landholdings of their fellow citizens, even temple offerings.

Data is revealed in the Linear B tablets confirming the theory, first advanced by Nilsson, that the classi-

cal Greek religion had its foundations in Mycenaean times or even earlier. Very many names of the familiar classical Greek deities, from Zeus to "Athana Potnia," are found on the tablets from Knossos and Pylos. The records of the gifts offered to these deities is of historical interest.

Students of ancient social conditions will discover that the Linear B tablets reveal a society essentially aristocratic. The word βασιλεύς appears frequently. There were at least twelve of these kings at Pylos alone. Also, as in the Homeric poems, there were councils of the people. Households in Mycenaean times, according to the tablets, numbered thousands of bondsmen and bondswomen.

Readers of Homer will recognize such place names on the tablets as Amnisos, Knossos, Phaistos, Luctos, Kudonia, Pylos, Mycenae, Thebes, and Orchomenus, all familiar from the *Iliad* and the *Odyssey*. They will see such personal names as Achilles, Antenor, Glaucus, and Hector, and realize that, if Homer invented his characters, he gave them traditional names. They will experience through a study of the Heroic Age as revealed in the Linear B tablets another overtone in the appreciation of the world's greatest literature.

The tablets reveal considerable evidence for a study of daily life, dress, and armor in Mycenaean times. Possessions of various Knossians are mentioned, from chariots "crimson, supplied with reins, with the rail of fig-wood with fittings of horn," to tripods, wine-jars, and two-handled cups.

Linguistic Values of the Script

Comparative linguists interested in etymology, in the forms of the various Greek dialects, or in Greek historical grammar, will find the Linear B tablets a mine of source material. The linguistic value of a Greek dialect as much as seven hundred years older than the earliest Greek we have had in our possession can hardly be overestimated.

For etymological purposes, Linear B yields a comparatively large vocabulary of Greek words in their early dress. The digamma is always used, both in words for which our etymologies postulate it, and in others where its presence is often a source of surprise. Many words appear in strange forms, as *λως* for *ως*, *μεφίων* for *μειζων*, *ἀρτοπόκως* for *ἀρτοκόπος*.

Furthermore, Linear B reveals an entirely new dialect whose forms, strikingly similar to those of Arcado-Cyprian, bear close resemblance also to many forms of Doric, proto-Aeolic, and Thessalian. John Chadwick and other philologists are now applying this Mycenaean dialect to the traditional theories of the relations between Greek dialects and finding the theories wanting in certain particulars. It is hoped that this decipherment of Linear B's Mycenaean

dialect, the hypothetical ancestor of several of the historical dialects, will eventually lead to a greater knowledge of all Greek dialects and their interrelations.

Greek historical grammar has a field all its own in Linear B. In the line of phonetics, we find all the Mycenaean words completely free from vowel contraction. Consequently, such surprising forms occur as *δοέλος* for *δοῦλος*, "slave," which serves to explain the circumflex accent in the classical word. Likewise, there is little distinction in Mycenaean between voiced, voiceless, and aspirated consonants. The script indicates this by representing the gutturals by a single symbol, the labials by another, and the dentals by two more. Most significant of all is the presence of the Indo-European labiovelars in words in which their original use is postulated. Mycenaean morphology includes such features as the instrumental case, various common Homeric dialect declension endings, and frequent heteroclitic forms for common nouns. The verb form *εἰσί* is written *εἰν* (cf. Homeric *εἶσι*), *ἔχειν* is written *ἔχεν*, *δίδοναι* is written *δίδοντοι*, and "Attic" reduplication occurs in such words as *ἀραρFόα*. A study of Mycenaean syntax shows the particle *δέ* used in antitheses just as in the later Greek authors, the complete absence of the definite article, which we would expect from Homer's infrequent use of it, the future participle used to express purpose, and the Indo-European enclitic *-que* (the classical Greek *τε*) as the regular conjunctive particle, with the complete absence of the familiar *καί*.

Source Materials

The Linear B source material for these and countless other striking facts has now become available with the recent (September 1956) publication of *Documents in Mycenaean Greek*, by Michael Ventris and John Chadwick (Cambridge University Press), including transliteration of the 300 most important tablets with commentary and vocabulary. Linear B texts of the Pylos tablets may be found in Emmett L. Bennett, Jr., *The Pylos Tablets: Texts of the Inscriptions Found 1939-1954* (Princeton 1955); of the Mycenae tablets, in the same author's "The Mycenae Tablets," *Proceedings of the American Philosophical Society* 97 (1953) 422-470; of the Knossos tablets, in *Scripta Minoa II*.

The appended bibliography is offered to facilitate research. Including all important publications I could discover on Linear B since its decipherment, it lists only those prior to the decipherment which have not been superseded by subsequent publication or which were particularly instrumental in the decipherment. For additional bibliographical material antedating the decipherment, see Louis Deroy's "Bibliographie critique des recherches relative à

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Francis T. Cignac, S.J.

West Baden College,
West Baden Springs, Indiana

NOTE

1 See especially Ventris and Chadwick, "Evidence for Greek Dialect in the Mycenaean Archives," *JHS* 73 (1953) 94-103; Webster, "Homer and the Mycenaean Tablets," *Antiquity* 29 (1955) 10-14; Chadwick, "The Greek Dialects and Greek Pre-History," *Greece and Rome*, Second Series, 3 (March 1956) 38-50.

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(Concluded on page 44)

Pompey on the Eve of Pharsalus

Was Pompey goaded into fighting Caesar at Pharsalus by the senatorials or other advisers in his camp? Our best way to attempt an answer is to inspect carefully Caesar's own account in the *Bellum Civile*. It is a valuable narrative; but, when it speaks of what took place on Pompey's side, we must recognize that Caesar does not speak as an eye witness. His account derives from some informant consulted after the battle or the war was over. *Ut postea cognitum est* is either expressed or implied in all such passages, and it is with the realization of an unnamed reporter or reporters in the background that we must read them. And we must note also the general arrangement of the narrative in the third book, which alternates from side to side, with a narrative of Caesar's own plans and movements, then Pompey's, then Caesar's, and so on.

After operations had shifted away from Dyrrhacium into Thessaly, Caesar reports Pompey's activities in two places. The first occupies two chapters and tells of the Pompeians after they had joined with the forces of Scipio (*BCiv.* 3.82-83). They are impatient of delay and are already arguing among themselves as to the disposition of political honors for the following year. There then follow two chapters telling of Caesar's military movements, ending with the abandonment of his march to accept the opportunity offered for battle (*BCiv.* 3.84-85). Then Caesar gives a second glimpse into Pompey's camp (*BCiv.* 3.86-87). There is thus a distinct separation of events between those in Pompey's camp before the arrival at Pharsalus and those in the camp just before the battle. I would like to examine the passage concerning the latter in detail.

Pompey's Decision to Fight

Caesar tells us in chapter eighty-five of Book 3 that, after repeated unsuccessful efforts to lure Pompey to fight, he was surprised to learn that Pompey had drawn up his army in a position not unfavorable for battle. Caesar halts his intended departure, utters a three-line speech given in direct discourse, and immediately deploys his troops. Then follow the words *Pompeius quoque, ut postea cognitum est, suorum omnium hortatu statuerat proelio decertare*. Next come direct discourses reporting an over-confident speech of Pompey in the *consilium* several days previously, followed by a speech of Labienus in disparagement of Caesar's forces. After this, oaths had been taken not to come out of battle alive unless victorious, and the *consilium* had broken up with unbounded confidence on the part of all.

Pompeius quoque here as elsewhere (*BCiv.* 3.78) makes the transition between the activities in Caesar's camp and those on the other side. Now just before this, what has Caesar told us of himself?

Very briefly, two things: he had made an encouraging speech, though short, and he had prepared for battle. What does Pompey do? Obviously, he had prepared for battle. It is my contention here that *suorum omnium hortatu* has reference to that long speech by him in the following lines, and that it means, not that he had decided upon battle at the urging of his followers, but that he made the decision accompanied by an exhortation to his followers. The *quoque*, that is, connects two activities by Caesar, exhortation and preparation for battle, with two activities on Pompey's side, exhortation and the decision to fight it out. There are two co-ordinate verbs, *inquit* and *educit*, on one side—an ablative and a finite verb, *statuerat*, on the other. And that ablative on the Pompeian side is not an ablative of cause modified by a subject genitive, but an ablative of that indefinite character denominated sometimes an ablative of attendant circumstance, modified by an objective genitive. In *suorum omnium hortatu* Caesar means to say, not that Pompey's followers urged him to the fray, but that he exhorted them. A reading of the speech reported immediately afterwards shows that the initiative and self-confidence is all on the part of Pompey. There is no suggestion of diffidence or reluctance.

Some may be impressed by the circumstance that this speech had been given some days previously, and may distinguish the *suorum omnium hortatu* as referring to something just before the battle. I do not feel that this difference in time militates against my interpretation. But if it be felt important, one of two alternate interpretations follows: either Pompey and Labienus had encouraged the *consilium* a few days previously, and Pompey exhorted them again on the eve of the battle; or, making all allowances and interpreting *suorum omnium hortatu* to mean that his men encouraged Pompey, we have to say that a few days back Pompey had encouraged his men and then they turned around and exhorted him. I may point out, however, that under none of these interpretations can we say that Pompey was forced into his decision by others. The initiative appears to have been his.

From the mere words *suorum omnium hortatu* it may seem more natural at first to understand "because of the urging of all his followers" than "with an exhortation to (or of) all his followers." Would not Caesar have worked out another way to say the latter? I am not so sure. It is to be recalled that Asinius Pollio criticised Caesar's works as composed *parum diligenter*.¹ Hirtius, Caesar's continuator, tells of the extreme rapidity of his composition.² Perhaps Pollio had expression as well as content in mind when he ventured the guess that Caesar would have rewritten, had he lived longer.³ *Suorum omnium hortatu*: it can mean what I am contending for. Per-

haps Caesar just dashed it off and let it go at that. But it would not be unnatural to take it in the other sense, that is, "because of the urging of all his followers," and particularly easy to do so in view of the general picture which had been painted of the state of impatience in the Pompeian camp. In fact, what I think happened is that readers of Caesar imported into the situation just before the battle the general features of the previous situation in the camp. That is to say, readers did not distinguish between what Caesar had said in chapters 82 and 83 and what he narrated in chapters 85 and 86.

Testimony of Greek Writers

There is no doubt that the Greek authors Plutarch, Appian, and Cassius Dio do represent Pompey as forced into conflict against his will or his better judgment. Even earlier we can see that same idea expressed. Lucan in his *Pharsalia* represents a great protestation by the senators in Pompey's camp, and has Cicero deliver an oration of seventeen hexameter lines urging Pompey to immediate conflict.⁴ This is pure invention, of course, for we know that Cicero was not at Pharsalus when the battle was fought.⁵ This did not hinder Lucan. But pushing the poetic exaggeration aside, we can see that he does show us a belief that Pompey had been goaded into battle.

This is the idea of Plutarch in his life of Pompey and his life of Caesar. It is quite clear that one of his sources is Caesar's *Bellum Civile*. Not only does he mention Caesar by name as a source,⁶ but the order of treatment is the same with respect to the activities in Pompey's camp. In his *Caesar* occurs the same separation of the two phases as in the *Bellum Civile*, although the intervening section is short.⁷ Before this, we have the general pressure for instant action and after it the situation just before the battle. Plutarch mixes the topics, putting into the second situation some things which Caesar had reported in the first,⁸ but I think it significant that he mentions Pompey's being driven to battle at the conclusion of the first part of his narrative⁹ and not in the second. That is, Plutarch represents what we would now call the pressure for battle as a feature of the general situation during the march through Thessaly, not a special phenomenon immediately before the final battle itself. When Plutarch does get Pompey on the Pharasalian plain he does not, it is true, represent speeches by Pompey and Labienus, but rather conveys some of the information directly, namely, the confidence in the cavalry, here represented as the element in the army eager for the fray.¹¹ This leaves it uncertain just how he understood *suorum omnium hortatu*, but the main impression is that of a continuous urging to battle rather than a specially pressing urgency on the plain.

In the life of Pompey Plutarch follows the order of the *Bellum Civile*, but in a continuous narrative without interruption to tell about Caesar's movements.¹² The agitation for immediate battle is first mentioned, however, in connection with the general account of the movement into Thessaly,¹³ and when the host arrived at Pharsalus the pressure forces Pompey, not into battle but into calling a council, in which the speech of Labienus with the oath never to return alive if defeated is mentioned.¹⁴

When one reads the account in Appian,¹⁵ one notes that the mention of Pompey's being overruled by his followers and being forced to fight against his will comes in close proximity to one or two specific charges and cynical sayings which Caesar and also Plutarch have represented as being bandied around the camp, not before Pharsalus but during the march into Thessaly.¹⁶ Appian does represent the idea of a pitched battle as being distinctly contrary to the general policy of Pompey, and states that his yielding to the senators was due to a kind of infatuation or general decline and loss of power.¹⁷

Cassius Dio at first sight does not help us much, for whatever his source he gives us practically no details, and indulges in rhetoric and moralizing.¹⁸ Yet one sentence, at least, is not without insight. "Whereas," he says of Pompey, "he might have delayed action and so have prevailed without a battle, . . . nevertheless, whether of his own accord, because he expected to conquer in any event, or because his hand was forced by his associates, he joined issue."¹⁹ That is, the debacle at Pharsalus may be explained either by excessive over-confidence or by Pompey's being forced into battle.

Caesar's Report Reexamined

This brings us back to Caesar's report of the events in Pompey's camp. I have tried to show earlier in this paper that an interpretation of chapter 86 does not indicate that Caesar means that Pompey was over urged by his followers. What does Caesar emphasize? Clearly the unjustified self-confidence. The underlying feature of the narrative is the irony of the situation. Pompey is confident that his cavalry will win (*BCiv.* 3.86)—and it was the failure of that movement which was responsible for the debacle. Labienus makes a speech, replete with sarcasm, disparaging Caesar's men (*BCiv.* 3.87)—and it is those legionaries who are to win the day. This is in line with the entire representation in other places. While victory is yet unwon, Pompey's followers are disputing over the future distribution of honors and financial rewards (*BCiv.* 3.82-83). When Caesar's men break into Pompey's camp, they find luxurious preparations for a feast after a victory which had eluded the Pompeian's grasp (*BCiv.* 3.86).

Where, then, are we? All things considered, I think we may say that there is no question but that the senatorials were impatient for a speedy decision during the Thessalian campaign, and there is no reason to suppose that this eagerness was diminished when the army came to the Pharsalian plain. But I think I have shown that there is no real evidence to show an accentuation of the psychological pressure upon the commander at this point. A hastily written expression of Caesar gives that first impression, but it is quite unlikely that he meant any such thing. Evidence points rather to the fact that the decision to fight was motivated by an excessive reliance upon a swift cavalry movement on Pompey's left. As the event proved, this was a total failure, because Caesar had posted a reserve force of cohorts who met the charge and put it to rout.

The real puzzle about Pharsalus is why Pompey did not have a second plan of operation to employ in case the cavalry maneuver was unsuccessful. He seems to have given up completely. To the arm-chair critic, at least, it seems that there might have been hope yet had there been a plan of secondary operation in mind. Why was there not? In the accounts, particularly in Plutarch, Appian, and Dio, I think we can see an attempt to explain: divine obsession begins to be mentioned,²⁰ together with a general failing of powers.²¹ The will of heaven, evinced by dreams and portents, is emphasized.²² Note, however, that before we begin to get these explanations born of desperation, we can see two possibilities. One is that Pompey was hastily thrust into an ill-planned attack by the insistence of his followers. The other is that the plan of battle adopted placed unjustified confidence in the cavalry charge, which seemed such a sure thing that no thought was given to an alternative. It is my contention that the explanation of Pharsalus is to be found exclusively in the latter explanation, and that the emphasis upon Pompey's being rushed into battle against his considered judgment is based upon a misreading of the sentence of Caesar with which I began, fortified by a desire to explain a puzzling lack of alternate battle-plan on the part of a very competent Roman general.²³

William E. Gwatkin, Jr.

University of Missouri

NOTES

- 1 Suet. *Iul.* 56.4. 2 *BGal.* 8 *praef.* 3. Suet. *Iul.* 56. 4. 7.68-85. 5 Livy, *Per.* 111. 6 *Caes.* 44.4; *Pomp.* 68.3, 69.5. 7 *Caes.* 41-42. 8 *Ibid.* 41.3. 9 Argument over disposition of the office of *pontifex maximus* and the scramble for houses. 10 *Caes.* 41.2. 11 *Ibid.* 42.2 12 *Pomp.* 67-68. 13 *Ibid.* 67.4. 14 *Ibid.* 68.1. 15 *BCiv.* 2.65-68. 16 *Ibid.* 2.10, 67: Pompey's delaying to increase his own power; Pompey called "king of kings" and "Agamemnon." 17 *Ibid.* 2.10, 67. 18 41, 53; 42.2. 19 42.1.3 (trans. Cary). 20 Plut. *Caes.* 45.1; *Pomp.* 72.1; Appian, *BCiv.* 2.10.71. 21 Appian, *BCiv.* 2.10.67. 22 Plut. *Caes.* 42.1; *Pomp.* 68.2-3; *Cass. Dio* 41.61.2. 23 Paper here published was read at the Eighty-fourth Annual Meeting of the American Philological Association, Boston, December 28-30, 1954.

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EDITORIAL

War's Waste—Not Modernized

In one of his many poignant passages, Lucretius, poet of the *De Rerum Natura*, contrasts the mortality among men in primitive society, as conceived in his evolutionary concept, with that in his own civilized day during times of war:

At non multa virum sub signis milia ducta
Una dies dabat exitio (5.999-1000) —
Yet no thousands untold, led forth 'neath war-bringing
standards,
Did one day unto death condemn. . . .

A searching comment is this, to be sure, on the waste of human lives through the carnage of armed conflict, voiced by one whose own life, obscure though it is to us in detail and even in general outline, was passed during the earlier half of the last century before Christ, a period of ruinous civil war in Roman society.

But it is striking to note how fearfully we of modern times have intensified the gross number of battle casualties, even though we still continue to learn from the patterns of ancient battles maneuvers. The struggle at Marathon in 490 B.C., one of the most significant military encounters in Western history, was won by some ten thousand Athenians aided by the entire force of Plataea, a thousand fighting men; the Greek losses were very few, even though the Persians, who were said to have come in six hundred triremes, suffered a great slaughter. The Romans at Cannae, in 216 B.C., amassed an army of eighty thousand infantrymen and six thousand cavalrymen, the greatest force they had ever gathered on a single battlefield. Their disastrous defeat is said to have claimed the lives of seventy thousand men, including eighty senators and one of the two commanding consuls.

The number is grim, indeed, and the battle is but one of a long war. Yet how insignificant, in a sense, it is to the numbers slain in World Wars I and II! We may happily point out that modern medical skill and international usages have reduced impressively the proportion of those who subsequently die after being wounded in battle, of those who perish from pestilence and disease accompanying armed conflict, of those who succumb to maltreatment as prisoners of war. But against this we must set the appallingly higher effectiveness of modern engines of destruction, even before the dawn of nuclear warfare, an effectiveness that has exceeded all bounds of remedial defense.

Of course, the world of today, shrunken though it seems in its geographical extent, has expanded tremendously in its numbers of inhabitants. The great Roman Empire, in its mightiest days, was kept in order internally and protected externally by thirty legions of some fifty-six hundred men each, a total in round numbers of some hundred and seventy thousands of men. At the death of Octavian, founder of the principate, there had been but twenty-five legions; Septimius Severus in the third century of our era raised the number to thirty-three legions. It is not far-fetched to say that the entire regular military establishment of the Roman Empire might almost have been lost sight of in the millions that formed the armies on either side during the two world conflicts of the twentieth century.

Our admiration, not alone of the military achievements, but of the cultural triumphs of ancient Athens, increases when we realize that the entire physical extent of ancient Attica was smaller than that of Rhode Island, and that the entire population during the great days of fifth-century Pericles has been estimated at some four hundred thousands. And yet from this microcosm our own America of many millions, living upon lands that stretch across a great continent, continues to be instructed.

The generalship of an Alexander, a Scipio Africanus, a Caesar, have persisted in our own country as instructive to military tacticians. We have improved upon the deadliness of ancient strategy, to be sure—though we have not improved in equal proportion towards neutralizing that deadliness, or to the greater objective of rendering that deadliness, through peaceful arbitration and universal convention, a thing almost wholly needless.

"Thousands untold"—many more thousands than Lucretius could have dreamed of—"one day" continues unto death to condemn. The modernization of the waste of war remains as one of the blackest of our changes in an ancient heritage.

—W. C. K.

A Renaissance Pictogram

Tertia post Idus nudos aurora Lupercos
Aspicit, et Fauni sacra bicornis eunt
Ov. Fast. 2.267-268).

The carnival-like festival of the Roman Lupercalia fell each year on the fifteenth day of February. By far the most famous and dramatic celebration of this somewhat obscure Roman festival occurred in the year 44 B.C., one month before the eventful Ides of March. It was on this occasion that Antony, Caesar's colleague in the consulship and Master of the newly created house of the Julian Luperci, struck a tremor in the already convulsing heart of the Republic, a blow which perhaps steeled the hesitant conspirators to their fateful pact. For Antony, lightly clad and shining with oil in the fashion of the Luperci and disgracefully drunk according to his own fashion of licentiousness, twice attempted to place a diadem twined with laurel on the shrewdly declining head of Caesar. Whether or not Antony was acting at Caesar's own commission is uncertain; whatever the case may have been, Antony certainly added new fuel to the hatred against himself and Caesar.

The most indignant of all the Republicans, Cicero, who himself may have witnessed the ignominious scene, allowed his long smoldering hatred of Antony to burst into fierce flames in the second *Philippica*,

perhaps the most gutting personal denunciation in all literature. In recounting the incidents of this "desecration" of the Lupercalia, Cicero begins by saying that Antony had abandoned the dignity of a consul: *ita eras Lupercus, ut te consulem esse meminisse deberes* (Phil. 2.85).

It is at this point¹ that *Codex Vat. Lat.* 3229, an annotated copy of the *Philippicae*, offers a pictogram, suggesting a diadem, which comments on the festival of the Lupercalia and on Antony's attempt to crown Caesar. In all probability this note was composed by Julius Pomponius Laetus, the leading rhetorician at the Sapienza during the latter half of the fifteenth century; however, the note is certainly not written in this scholar's own hand.² The text of the *Philippicae* contained in this codex, which supplies readings from both families of manuscripts, appears to have been constructed by Laetus but to have been copied, for the most part, by another hand. The same holds true for the commentary; although many of the notes are actually written in Laetus's own hand, others are not. Yet corrections by Laetus's hand affecting both text and commentary lead one to believe that the whole of the work is Laetus's.

Although, then, the text of the accompanying note, in all likelihood, was composed by Laetus, it is entirely possible that the pictogram effect is his copyist's.³

Richard G. Wittmann

Fort Leonard Wood

NOTES

1 The note is found in f.57v. of the codex. 2 For a fuller discussion of this manuscript as the work of Laetus, cf. Vladimir Zabughin, *Giulio Pomponio Leto* (Grottaferrata 1910) II. 3 The author wishes to express his gratitude to the Directors of *The Knights of Columbus Foundation for the Preservation of Historic Documents at the Vatican Library*, Saint Louis University, for permission to make use of a microfilm copy of Vat. Lat. 3229 included among the holdings of the Foundation. 4 The ancient sources for information on the Lupercalia are numerous, rendering it difficult to trace the exact origin of this note. There are, however, definite traces of Livy (1.5.2), who says that Evander instituted the yearly custom: *ut nudi iuvenes Lycaea Pana venerantes per lusum atque lasciviam currerent, quem Romani deinde vocarunt Inuum*. 5 Laetus's hesitancy to be dogmatic in giving the etymology of *Lupercalia* is consistent with the divergence of opinion both in ancient and modern times. For a discussion of the festival and the etymology of the term, cf. Sir James G. Frazer, *Publii Ovidii Nasonis Fastorum Libri Sex* (London 1929) II 328-341. 6 The source for the last part of this note appears to be Suetonius, *Iul.* 79.2: *Neque ex eo infamiam affectati etiam regii nominis discutere valuit, quanquam et plebei regem se salutanti Caesarem se, non regem esse responderit et Lupercalibus pro rostris a consule Antonio admotum saepius capiti suo diadema repulerit atque in Capitolium Iovi Optimo Mazimo miserit.*

Ita eras lupercus. Luperca

lia ad expiandos manis sacri

ficia Lycea a Grecis dic

ta, quia Pan, cui

sacrificatur,

dicitur Ly

ceus

et

lycos

lupus est

et idem Faunus.

Romani appellant Inuum.

Sacerdotes luperci nudi obeunt

sacra circumeuntes antiquum oppi

dum, hoc est Palatium. Dextra fere

bant zonam ex corio ca

prillo per lusum atque

lasciviam⁴ di

verberun

tes

de

xtr as

ad facilem

dictum quia lu

quia Pan lupos ar

cus fuit et in Luper c a

capiti Caesaris imponere.

Iovi Optimo Maximo misit.

regni reus iretur quia spectaculum magnam populo Romano letitiam peperit.⁶

muli

partum.

ebantur per

ceat aut a Lyceo.⁵

libus nudus currens

Cesar reiecit atque

Circuivit deinde populum ne suspicionis affectati

erum

Lupercal

caprum aut

M. Antonius luper

sepius conatus est diadema

reppulit et in templum capitulinum

Linear B

(Concluded from page 39)

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Breviora

Deaths among Classicists, II

Ralph Marcus, of the University of Chicago and the Federated Theological Faculty, died of a heart attack, in Chicago, on Christmas night, 1956, at the age of fifty-six years. Holding a joint appointment in the department of oriental languages and literature and that of classical languages and literature, Dr. Marcus was known for his scholarly work in Jewish history and on the Dead Sea scrolls, in connection with which he had made extensive studies on the sect of the Essenes. He was likewise much occupied with koiné Greek.

Paul Nixon, past dean at Bowdoin College and first Rhodes Scholar from Connecticut, died at his home in West Harwell, Maine, of a cerebral hemorrhage, on October 27, 1956, at the age of seventy-four years. A graduate of Wesleyan College in 1904, he subsequently attended Oxford for three years. His teaching career took him to Princeton, Dartmouth, and Bowdoin. He came to Bowdoin in 1909; was professor of Latin from 1911 until 1918; was dean from 1918 to 1947, though continuing on the faculty until 1952; was named Winkley professor in 1946. His scholarly interests turned especially to Martial and Plautus, and he is responsible for the five *Loeb Classical Library* volumes on the comedian. He was a past president of The Classical Association of New England and the Eastern College Personnel Officers Association. His widow, the former Mathilde C. Spengler, a son Philip, a daughter Katrina, and two brothers survive him.

Gertrude J. Oppelt, head of the foreign language department at South Side High School, Fort Wayne, Indiana, died suddenly on October 9, 1956. Miss Oppelt had been prominent in classical organization work and activities. Survivors include her eighty-four year old mother.

Henry Arthur Sanders, professor emeritus of Latin at the University of Michigan, died in Saint Joseph's Mercy Hospital, Ann Arbor, on November 16, 1956, at the age of eighty-eight years. At his retirement in 1939, he was chairman of the department of speech and general linguistics at Michigan, a position he had held since 1932. His scholarly work was concerned especially with early Greek manuscripts of the

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able and, *inter alia*, with the history of the lost books of the Library of Alexandria. Beginning his career as an instructor in Latin at the University of Michigan in 1893, he had a teaching career of almost a half-century. His organizational connections were many; he was a past president of the American Philological Association and had served on two occasions as director of the School of Classical Studies at the American Academy in Rome.

Editor's Note: Thanks again are due to Professor H. W. Henshaw, Columbia University, for material for these necrology notes.

Meetings of Classical Interest, II

December 1, 1956: The Sixty-eighth Meeting of the *Classical League of the Lehigh Valley* was held at the home of Professor and Mrs. Russell W. Stine, in Allentown, Pennsylvania. Scheduled as speaker was Douglas D. Feaver, Lehigh University, on "Apollo versus Marsyas."

December 1, 1956: First regular meeting of the current academic year of the *Southern Section, Classical Association of the Pacific States*, at the University of California at Los Angeles. President of the Southern Section is Mrs. Dorothea Scher, Paul Revere Junior High School, West Los Angeles, California; secretary-treasurer is Mrs. Frances T. Champion, Chadwick School, Rolling Hills, California.

February 21-23, 1957: Seventeenth Annual Meeting of the *Illinois Classical Conference*, at the Congress Hotel, in Chicago. President of the Conference is Edward G. Dirksen, Decatur Senior High School (Decatur); vice-president arranging the program is Kevin J. Guinagh, Eastern Illinois State College; secretary-treasurer is Helena Lennards, New Trier High School (Winnetka). The program on February 22 will include a panel discussion on "What the College Teacher Expects of the Entering Freshman with Two Years of High School Latin."

April 5-6, 1957: Fifty-first Annual Meeting of *The Classical Association of New England*, at Wesleyan University, Middletown, Connecticut. President of CANE is Barbara P. McCarthy, Wellesley College; associate secretary-treasurer is Constantine G. Yavis, Holy Cross College.

April 5-6, 1957: Twenty-ninth National Convention of *Eta Sigma Phi*, national honorary classical fraternity, in Evanston, Illinois, with Beta chapter, Northwestern University, acting as host. President of Eta Sigma Phi is Don W. Zacharias, undergraduate at Georgetown College (Georgetown, Kentucky); faculty executive secretary and editor of *The Nuntius* is H. R. Butts, Birmingham-Southern College.

April 18-28, 1957: Fifty-third Annual Meeting of *The Classical Association of the Middle West and South*, in Columbus, Ohio, on the invitation of Ohio State University. President of CAMWS is Norman J. DeWitt, University of Minnesota; secretary-treasurer is John N. Hough, University of Colorado.

April 25-27, 1957: Tenth Annual Meeting—Decennial Celebration—of the *University of Kentucky Foreign Language Conference*, at the Phoenix Hotel and the University of Kentucky, Lexington. Director of the Conference is Jonah W. D. Skiles; associate directors are Norman H. Binger, Daniel V. Hegeman, and Hobart Ryland. The Conference theme will be: "Language As a Mirror of Society."

April 26-27, 1957: Annual Spring—and Fiftieth Anniversary—Meeting of *The Classical Association of the Atlantic States*, at Columbia University, New York. President of CAAS and director of the special commemorative program for the anniversary is John F. Latimer, George Washington University; secretary-treasurer is F. Gordon Stockin, Houghton College.

Personalia Quaedam, II

Robert F. Goheen, assistant professor of classical languages at Princeton University, according to Associated Press announcement on December 7, 1956, has been designated by the University's board of trustees to become president of Princeton University when the present incumbent, Dr. Harold W. Dodds, retires in June, 1957, at the age of sixty-seven years.

Dr. Goheen, thirty-seven years of age, received his bachelor's and doctor's degrees at Princeton. He will be Princeton's youngest president since 1759. His wife is the former Margaret Skelly, of Wilmington, Delaware; there are six children. For the past three years he has been directing the national Woodrow Wilson Fellowship program.

Two very significant factors appear in this appointment. The first is the choice of an academic man, from within the University's own family, to be its president; the second is a reactivation of the tradition long prevalent in American institutions of higher learning, whereby faculty personnel in classical languages enjoyed a place of high priority as candidates for college and university presidencies.

Chester L. Neudling, formerly chairman of the department of classical languages at the University of Arkansas, became affiliated with the United States Information Agency in August, 1956. Under date of November 10, 1956, announcement has been made that he has now been appointed cultural affairs officer in Lahore, Pakistan. A Saint Louisan, Neudling received the bachelor's degree at Saint Louis University, and the master's and doctor's degrees at the State University of Iowa. In addition, he studied at Oxford in 1951 and 1952.

Among Scholarships Offered

American Numismatic Society Grants for 1957

The American Numismatic Society offers ten grants-in-aid for study at its Sixth Seminar in Numismatics, to be held at its museum, June through August, 1957. These grants will be available to students of high competence who will have completed at least one year's graduate study in classics, archaeology, Oriental languages, history, economics, or other humanistic fields. Applications will be accepted also from junior university or college instructors with a degree in one of these fields. Each study-grant will carry a stipend of \$500.

The offer is restricted to students or junior instructors at universities in the United States and Canada. Completed applications must be filed by March 1, 1957. Further information and application forms may be obtained from the following address: The American Numismatic Society, Broadway between 155th and 156th Streets, New York 32, N. Y.

CAMWS Summer Scholarship for 1957

Each summer The Classical Association of the Middle West and South offers to a secondary-school teacher of Greek or Latin within its territory a grant of \$250 for study in Rome or Athens. For the summer of 1957, the award will be for study at the American Academy in Rome. This grant of \$250 will be made in cooperation with the Academy, which will waive tuition fees for the recipient of the grant.

Applicants will fill out forms, which will be supplied by the undersigned Chairman of the Committee on Awards. The initial letter of application must be in the Chairman's hands not later than January 31, 1957. Because of the need for making early reservations for transatlantic travel, applicants are urged to write in promptly.

Grace L. Beede, Chairman,
CAMWS Committee on Awards

University of South Dakota,
Vermillion, South Dakota

New Eta Sigma Phi Scholarship to Athens

The Trustees of the Eta Sigma Phi Honorary Classical Fraternity announce the establishment of the Eta Sigma Phi Scholarship, to be awarded to a member of Eta Sigma Phi for the purpose of attending the 1957 Summer Session of the American School of Classical Studies at Athens. The scholarship will be granted thereafter in alternate years.

The stipend of the scholarship is \$500, granted jointly by the Trustees of Eta Sigma Phi and the Managing Committee of the American School of Classical Studies at Athens. Attention is invited to the fact that credit of six semester hours may be earned at the summer session of the School, applicable toward an advanced degree in Classics in most American institutions.

Eligible to apply for the scholarship are students who have been elected to regular membership in Eta Sigma Phi while undergraduates, who have received a Bachelor's degree since January 1, 1950, or shall have received it in or before June, 1957, and who shall not have received a doctoral degree. Applicants will be asked to submit undergraduate transcripts, letters of recommendation from persons qualified to comment upon the applicant's academic attainments (especially in Greek and Latin) and character, and a statement not to exceed 500 words of the applicant's purposes and reasons for desiring the scholarship. As criteria of selection the Committee will grant priority to the quality of the applicant's

undergraduate work in Greek and Latin and his intention to teach in a field of Classics at the secondary school or college level.

Applications should be submitted by February 1, 1957. The award of the scholarship will be announced about March 1, 1957. Application blanks may be obtained from, and completed applications should be sent to, the undersigned.

Graydon W. Regenos, Chairman,
Eta Sigma Phi Scholarship Committee

Tulane University,
New Orleans, Louisiana

Walter Miller Fellowship (Missouri)

Seniors or graduate students wishing to study towards an advanced degree in Classical Languages and Literature or Classical Archaeology are eligible to apply for the Walter Miller Fellowship, which pays a stipend of \$700 for the year. Graduate students at the University of Missouri pay no out-of-state fees or tuition, but are subject to library, hospital, and incidental fees amounting to \$135 a year.

The Department offers a full program in Greek and Latin Language and Literature and in Classical Archaeology; the latter may be combined with art history and ancient history. In all these fields, the University of Missouri Library offers excellent research facilities.

Requests for University catalogues or Graduate School bulletins, as well as for Fellowship application blanks for 1957-1958, should be addressed to the Department of Classical Languages and Archaeology, 211 Jesse Hall, Columbia, Missouri. Applications for the Walter Miller Fellowship, as well as for other Graduate Fellowships and Scholarships, should be filed with the Dean of the Graduate Schools by March 1, 1957.

Teaching Fellowships and Scholarships (North Carolina)

A teaching fellowship paying \$1500-1800 for the regular academic year of nine months will be available in 1957-1958 for a student majoring in Latin toward an advanced degree. The student is expected to teach a course of an elementary nature or to render other departmental service, and may carry a program of four-fifths of a normal schedule. Both men and women are eligible. Fellows pay \$150 a year for tuition, as well as incidental fees.

In addition, several part-time instructors, who may carry a four-fifths program of graduate study, will be appointed at stipends of \$1000. Two assistantships involving departmental duties are also available (\$750). Tuition fees are as above.

Students interested in the Classics may also apply for one of the ten special scholarships for first-year graduate students of unusual ability and promise in the fields of the arts and sciences. These carry stipends of \$1000 and tuition. Apply to the Graduate School.

Application blanks for the fellowship may be obtained from the undersigned or from the office of the Graduate School. Applications must be returned by March 1, 1957. Those interested in the part-time instructorships may use the same forms or may write to the undersigned.

Courses leading to the A.M. degree in Latin and Greek and the Ph.D. degree in Latin are offered in the regular year and during the summer session, which is divided into two terms.

For further information, address the undersigned.

B. L. Ullman, Head,
Department of Classics

University of North Carolina,
Chapel Hill, North Carolina

Annual Graduate Fellowship (Saint Louis University)

An annual Graduate Fellowship in Classical Languages is available at Saint Louis University for 1957-1958, open to applicants for either the A.M. or the Ph.D. degree in classical languages. The stipend is \$1500 for nine months. Some service or teaching or a combination of the two is expected. Those interested are asked to address the Department of Classical Languages, Saint Louis University, 221 North Grand Boulevard, Saint Louis 3, Missouri, not later than February 15, 1956.

Battle Fellowship in Greek Studies (Texas)

Thanks to a bequest by the late Professor William James Battle, the Department of Classical Languages of the University of Texas is offering for the session of 1957-1958 the Battle Fellowship in Greek Studies, with a stipend of \$1500.

The Fellowship is open to candidates for the Ph.D. degree with a major in Greek. Applications should be sent to the undersigned.

The applicant should include an account of his academic training in the Classics and related fields and at least two letters of recommendation. Applications should be received by March 1, 1957.

A. J. Leon, Chairman,
Department of Classical Languages

The University of Texas,
Austin 12, Texas

Manuscripta—New Periodical at Saint Louis University

Announced for February, 1957, is the first number of *Manuscripta*, thereafter to appear three times a year (February, July, and October), as a new publication at Saint Louis University. Its purpose will be: "the publication of scholarly articles of a general nature; the publication of articles based upon research in the manuscript collections of the Knights of Columbus Vatican Film Library; the recording in a 'Notes and Comments' section of information about articles and books concerning manuscripts; the listing of the codices in the various collections which are available for use; the reviewing of books of general interest to students and teachers of the Humanities and History (including the history of the Sciences)."

The managing editors are: Lowrie J. Daly, S.J., Edward R. Vollmar, S.J., and Charles J. Ermatinger, Saint Louis University. The advisory editors are: John Francis Bannon, S.J. (Saint Louis University), Glanville Downey (Dumbarton Oaks), James V. Jones (Saint Louis University), Ernest Burrus, S.J. (Institutum Historicum Societatis Iesu, Rome), Paul Oskar Kristeller (Columbia University), Alphonse M. Schwitalla, S.J. (Saint Louis University), Loren C. MacKinney (University of North Carolina), Chauncey E. Finch (Saint Louis University), Stephan Kuttner (Catholic University of America). Subscriptions for the year are four dollars; single issues are one dollar fifty cents.

Eta Sigma Phi Contests for 1957

For 1956-1957, Eta Sigma Phi, national undergraduate honorary classical fraternity, announces the following *Four Contests*. Further information may be had from the Chairman of Contests, W. C. Korfmacher, Saint Louis University, 3647 West Pine Boulevard, Saint Louis 8, Missouri.

1) Twelfth Annual Essay Contest:

(a) *Subject*: "The Personality of Socrates: As Seen from Plato's *Apology*."

(b) *Eligibility*: The Contest is open to college undergraduates, enrolled at the time of submission of the paper in a course of Greek or Latin in an approved college or university in the United States or Canada.

(c) *Identification*: Each paper submitted is to be accompanied by an *identification page*, available in advance from the Chairman of Contests, giving necessary information and including a testimonial from a member of the classics faculty at the contestant's school as to the contestant's right to participate and his fair and original preparation of the paper. There is a limit of *five papers* from any one school.

(d) *Qualifications*: All papers must be original. Sincerity, definiteness, and originality will be especially considered. Quotations must be duly credited. Format, mode of citation, and the like, must be uniform within the paper. Entries must be typewritten, in double space, on one side only of normal-sized typewriter paper. The maximum length is 2,250 words.

(e) *Dates*: Written notice of a desire to participate, postmarked not later than February 1, 1957, must be sent to the Chairman of Contests. Entries themselves, similarly sent, must be postmarked not later than February 15, 1957.

(f) *Decision*: Decision as to place will be made by an expert judge, who will identify the papers by code designation only.

(g) *Prizes*: First, \$50.00; second, \$35.00; third, \$25.00; fourth, \$17.50; fifth, \$12.50; sixth, \$10.00. For its full award

the Contest will require a minimum of fifteen entries, from fifteen different schools.

2) Eighth Annual Greek Translation Contest:

(a) *Content:* The Contest will consist in the sight translation of a passage in Greek, chosen with an eye to students in the second year of the language or above. Translations will be written in a two-hour period, under normal examination regulations, in each contestant's own school.

(b) *Eligibility:* The Contest is open to college undergraduates, enrolled at the time of participation in a course in Greek language in an approved college or university in the United States or Canada.

(c) *Identification:* Each paper submitted is to be accompanied by identification page, as in the Essay Contest. There is a limit of five papers from any one school.

(d) *Dates:* Written notice of a desire to participate, postmarked not later than February 1, 1957, must be sent to the Chairman of Contests, who will mail the Contest material in time for the contest day. The Contest will be administered simultaneously in all the participating schools on February 8, 1957. Entries themselves, addressed to the Chairman of Contests, must be postmarked not later than February 15, 1957.

(e) *Decision:* Decision as to place will be made by an expert judge, who will identify the papers by code designation only.

(f) *Prizes:* Six prizes will be offered, as in the Essay Contest, except that any participant placing in both events will receive an added award equal to what he wins in the Greek Translation Contest. For its full award, the Contest will require a minimum of fifteen entries, from fifteen different schools.

3) Seventh Annual Satterfield Latin Translation Contest:

(a) *Content:* The Contest will consist in the original translation of a passage in Latin to be supplied on request by the Chairman of Contests. Translations will be written as normal "out-of-class" work, not as examinations.

(b) *Eligibility:* The Contest is open to college undergraduates, enrolled at the time of participation in an approved college or university in the United States or Canada.

(c) *Identification:* Each paper submitted is to be accompanied by an identification page, as in the Essay Contest. There is a limit of five papers from any one school.

(d) *Dates:* Written notice of a desire to participate, postmarked not later than February 1, 1957, must be sent to the Chairman of Contests, who will mail the Contest materials in ample time for the closing date. Entries themselves, similarly sent, must be postmarked not later than February 15, 1957.

(e) *Decision:* Decision as to place will be made by an expert judge, who will identify the papers by code designation only.

(f) *Prizes:* A prize of \$25.00 will be given for the best paper.

4) Fifth Annual Chapter Foreign Language Census:

(a) *Content:* The Contest will consist in a report of foreign language credits held by college undergraduates, and these credits will be totalled (with weightings in favor of Greek, Latin, Sanskrit, and Hebrew) according to a system, to be sent on request, by the Chairman of Contests.

(b) *Eligibility:* The Contest is among chapters of Eta Sigma Phi Fraternity, and hence reports will be accepted only from college undergraduates who are chapter members and attending the college or university to which the chapter belongs.

(c) *Identification:* Each report submitted must be signed by the faculty sponsor of the chapter to which the entrant belongs. A chapter may send as many entries as it wishes, but only one award will be given any one chapter.

(d) *Dates:* Written notice of a desire to participate, postmarked not later than February 1, 1957, must be sent to the Chairman of Contests. Entries themselves, similarly sent, must be postmarked not later than February 15, 1957.

(e) *Decision:* As decision on place is a matter merely of mathematical calculation, it will be handled in the office of the Chairman of Contests.

(f) *Prizes:* For the chapter reporting a student with the highest number of points, \$25.00; second, \$15.00; third, \$10.

Address: W. C. Korfmacher, Chairman of Eta Sigma Phi Contests, Saint Louis University, 3647 West Pine Boulevard, Saint Louis 8, Missouri.

Book Reviews

Four volumes of the Loeb Classical Library: Earnest Cary, *Dionysius of Halicarnassus, Roman Antiquities*, Vol. 7: Books XI-XX. 1950. Pp. x, 472. H. Lamar Crosby, *Dio Chrysostom*, Vol. 5: *Discourses LXI-LXXX*. 1951. Pp. vi, 504. Charles L. Sherman, *Diodorus Siculus*, Vol. 7: Books XV-20-XVI. 1952. Pp. v, 431. H. D. P. Lee, *Aristotle, Meteorologica*. 1952. Pp. xxx, 433. Cambridge, Harvard University Press; London, William Heinemann. Each, \$3.00.

Though Dionysius of Halicarnassus was a much more capable literary critic than historian, his *Antiquitates Romanae* is of considerable interest as an illustration of what men of the first century B.C. believed about the early history of Rome. The work, in as far as it is extant, is now completely translated in the Loeb series. The present volume is particularly valuable in that it not only contains a cumulative index, but also gives for the first time in English translation the rather extensive excerpts of Books 10 to 20.

Volume Five of the *Orations* of Dio Chrysostom completes the translation of the works of this Greek orator and philosopher, who reached his greatest peak of popularity under Trajan. His speeches are usually pleasant, if not always very weighty. They give a fair picture of the topics that must have appealed to the cultured minds of the age. This final volume includes an index and the ancient testimony for the orator's career.

Diodorus of Sicily was an industrious if undistinguished historian. The present volume narrates the history of Greece from 382 B.C. to 345 B.C. The author is almost entirely engaged with military matters, though he enlivens his narrative with occasional anecdotes, as, for example, in his account of the origin of the oracle at Delphi.

H. D. P. Lee has performed a careful, if rather thankless, task in editing and translating one of Aristotle's most difficult and least interesting works. As the translator himself notes, "That the *Meteorologica* is a little-read work is no doubt due to the intrinsic lack of interest of its contents. Aristotle is so far wrong in nearly all his conclusions that they can, it may with justice be said, have little more than a passing antiquarian interest" (pp. xxv-xxvi). If Aristotle failed to grasp the principles of scientific method, it was largely due to the unscientific age in which he lived. His achievements in poetic and rhetorical criticism, in botany, and in philosophy, however, are so great that the editors are to be congratulated for having included in this series even his less-rewarding works.

M. Joseph Costelloe, S.J.

Johns Hopkins University

Fredric Wheelock, *Latin: An Introductory Course Based on Ancient Authors*. New York, Barnes and Noble, Inc., 1956: College Outline Series, Number 104. Pp. xxxiii, 301. \$1.95.

This new course in Latin by Professor Fredric Wheelock had its birth from necessity, grew up with practical experience among mimeographed notes, and came to maturity in printed form once the failings of youth had been emended.

Appreciating the need among college students, the author has produced a gratifying one-year course which will provide a fundamental knowledge of Latin for those who are majoring in English and in the Romance languages, even though they can devote no more than one year to the subject. At the same time, the comprehensive coverage will provide a sound basis for those wishing to advance in the study of the classics. Above all, the objective is to make the study of Latin a thing of the utmost practical value. For example, every chapter contains a comprehensive etymology and English derivatives and cognates. Especially students of Romance languages will find most valuable the Latin-Romance word charts.

Quite understandably, there are notable deficiencies in syntax and grammar, but the combination of a serious student and conscientious instructor can easily bridge these gaps. On the whole, the grammar is ingeniously grouped for a quick and clear understanding, and a very logical development consolidates current material before new and more complex forms are introduced. Meaningless exercise sentences are scrupulously avoided, and constant use of modified excerpts from classical authors makes the study engaging. An Appendix includes a fuller treatment of syntax and complete forms for nouns, adjectives, numerals, and verbs. Also, there are English-Latin and Latin-English vocabularies of about fourteen hundred words. A thorough *Index* completes the text.

Despite unavoidable deficiencies, this text will provide an emphatically practical one-year course of Latin for college students.

James P. Lienert, M.S.F.

M. L. Clarke, *The Roman Mind: Studies in the History of Thought from Cicero to Marcus Aurelius*. Cambridge, Massachusetts, Harvard University Press, 1956. Pp. vii, 168. \$3.75.

In the Preface to this stimulating little work, M. L. C. Clarke, professor of Latin in the University College of North Wales, expresses the hope that it "will be of some use in introducing students of the classics to an aspect of ancient Rome which tends to be ignored in the standard histories of Rome and of Latin literatures" (p. v). My own opinion is that the hope is well founded. The author illustrates with an abundance of citations from Cicero, Seneca, Horace, Tacitus, and the other classical authors the way in which Greek systems of thought, particularly Epicureanism and Stoicism, were taken up by the Romans and adapted to their traditionally practical outlook on life. There are other related essays on Political Thought, Fate and the Gods, Humanitas, and an Epilogue showing how the various movements of the Late Republic and Early Empire "survived into Latin Christianity" (p. 147). The author presents his material in an orderly and convincing manner and with numerous shrewd observations. In discussing the *taedium vitae*, for example, "which Seneca analyses so powerfully," he suggests "that Stoicism owed something of its appeal not to the hardness but to the easiness of the times" (p. 127). Each of the thirteen chapters has an average of from thirty-five to forty-five very short notes. It would have been a great help to the reader if many of these could have been incorporated into the text, or if they had at least been printed at the bottom of the page.

M. Joseph Costelloe, S.J.

Johns Hopkins University

Non . . . quia durum aliquid, ideo rectum, aut quia stupidum est, ideo sanum.—Sti. August. *De Civ. D.* 14.9.

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